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# The Beacon

MAY  
1958

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VOLUME XXXVII

Issued Ten Times a Year

NUMBER 2

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Keywords and Keynotes of Pisces

*The Tibetan*

The Labours of Hercules

No. XII. The Capture of the Red Cattle  
of Geryon

*Alice A. Bailey*

A New Range of Spiritual Awareness

*Norman Artus*

The Wesak Festival (*Excerpts*)

*The Tibetan*

The Divine Wanderer

*Martha Linn*

Sun in Pisces

*Frances Segraves*

The Quiet Man (*Excerpts*)

*from Vedanta for the West*

World Coinage

*Athene Gale-Wallace*

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*Published by the Lucis Press Ltd., 38, Broadwater Down, Tunbridge Wells, England,  
and obtainable from The Beacon Office at either of the above addresses.*

Price in U.S.A.: Two Dollars a Year  
Price in U.K.: 14s. 6d. a Year

Single Copies, Twenty Cents.  
Single Copies 1s. 6d.

*Printed and made in Great Britain by Courier Co. Ltd., Tunbridge Wells, Kent, England.*

## *Keywords and Keynotes of Pisces*

The keywords of this sign are obvious in their implications. Where the personality is concerned and the wheel rotates in the normal manner for the ordinary average or undeveloped person, the Word is "And the Word said, Go forth into matter." The command of the soul to its instrument during the earlier stages of evolution goes forth and the response comes immediately from the one who "blinds the soul to truth holding it in durance vile." These words you are amply able to interpret for yourselves and from your own standpoint which is the only standpoint of service to you, indicating to you what lies behind upon the path of evolution, the point upon the Path where you now stand and the immediate step, vision, experience and effort which lie ahead.

The keyword for Pisces from the angle of the soul is: "I leave the Father's Home and turning back, I save."

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... Duality of Pisces must be studied in relation to its *three keynotes* which are:

1. Bondage or captivity.
2. Renunciation or detachment.
3. Sacrifice and death.

In the first cycle of experience upon the wheel, the soul itself is in captivity to substance; it has come down into the prison house of matter and linked itself to form. Hence the symbol of Pisces, of the two fishes linked together by a band. One fish stands for the soul and the other for the personality or form nature, and between them is to be found the "thread or sutratma", the silver cord which keeps them bound to each other throughout the cycle of manifested life.

\* \* \*

... the steadily expanding Christ-consciousness . . . is the higher aspect of the energy of Pisces; it is awareness of the group, of the whole and of the universe. It is the energy of buddhi, the higher aspect of the lower psychic nature; it is the aspect of the mediator in contradistinction to the medium. It is intuitional control instead of the intellectual overlordship of Leo and the limitations of Virgo.

*The Tibetan*

## *The Labours of Hercules*

No. XII. *The Capture of the Red Cattle of Geryon* By  
151 Alice A. Bailey

*Pisces (February 21st - March 20th)*

### *The Myth*

Within the sacred Council Chamber, the great Presiding One revealed unto the Teacher the Will of What Must Be.

"Lost he is, and found; dead, yet vibrant with Life. The server becomes the saviour, and homeward turns."

The Teacher pondered; then he called for Hercules.

"Before the last gate now you stand," the Teacher said. "One labour yet remains before the circle is complete, and liberation is attained. Proceed to that dark place called Erytheia where Great Illusion is enthroned — where Geryon, the monster of three heads, three bodies and six hands, is lord and king. Unlawfully he holds a herd of dark red cattle. From Erytheia to our Sacred City must you drive this herd. Beware of Eurytion, the shepherd, and his two-headed dog, Orthrus." He paused. "One caution I can give," he added slowly. "Invoke the aid of Helius."

Through Gate the Twelfth the son of man who was also the Son of God departed. In search of Geryon he went.

Within a temple Hercules made offerings to Helius, the god of fire in the sun. For seven days he meditated — and then a favour was bestowed on him. A golden chalice fell upon the ground before his feet. He knew within himself that this bright object would enable him to cross the seas to reach the land of Erytheia.

And so it was. Within the safe protection of the golden chalice, he sailed across the tossing seas until he came to Erytheia. Upon a strand in that far country, Hercules debarked.

Not long thereafter he came upon the pasture land where the red-hued cattle grazed. Guarded were they by the shepherd Eurytion and the double-headed dog, Orthrus.

When Hercules approached, the dog sped forward like an arrow to its target. Upon the visitor the creature hurled itself,

snarling viciously, its bared fangs fiercely snapping. With one decisive blow did Hercules lay the monster low.

Then Eurytion, fearful of the brave warrior who stood before him, supplicated that his life be spared. Hercules conceded his request. Driving the blood-red cattle before him, Hercules turned his face toward the Sacred City. 152.

Not far had he gone when he perceived a distant cloud of dust that rapidly grew larger. Surmising that the monster Geryon had come in mad pursuit, he turned to face his foe. Soon Geryon and Hercules stood face to face. Breathing fire and flame from all three heads at once, the monster came upon him.

Geryon hurled a spear at Hercules that almost hit its mark. Stepping agilely aside, Hercules evaded the deadly shaft.

Stretching taut his bow, Hercules let fly an arrow that seemed to burn the air as he released it — and struck the monster squarely in the side. With such great impetus had it been shot that all three bodies of fierce Geryon were pierced. With a shrill, despairing groan, the monster swayed, then fell — nevermore to rise.

Towards the Sacred City, then, Hercules drove the sleek, red cattle. Difficult was the task. Again and yet again some cattle strayed, and Hercules would leave the herd in search of errant wanderers.

Across the Alps he drove his cattle, and into Italy. Wherever wrong had triumphed he dealt the powers of evil a deadly blow, and righted the balance in favour of justice. When Enyx the wrestler challenged him, Hercules cast him down so forcefully that there he stayed. Again, when the giant Alcyoneus threw a rock that weighed a ton at Hercules, the latter caught it on his club, and hurled it back to kill the one who sent it forth.

At times he lost his way, but always Hercules turned back, retraced his steps, and journeyed on. Though wearied by this most exacting labour, Hercules at last returned. The Teacher awaited his coming.

“Welcome, O Son of God who is also a son of man,” he greeted the returning warrior. “The jewel of immortality is yours. By these twelve labours have you overcome the human, and put on the divine. Home have you come, no more to leave. Upon the starry firmament your name shall be inscribed — a symbol to the struggling sons of men of their immortal destiny. The human labours ended, your cosmic tasks begin.”

From out the Council Chamber came a voice that said, "well done, O Son of God." F.M.

### *Interpretation of the Story*

There are several variations of the myth concerning the labour of Hercules in the sign Pisces. We are told that there was an island where lived a human monster called Geryon with a body of three men united. He had a herd of red cattle, guarded by a shepherd and a two-headed dog. Hercules received orders (Pisces is the sign of obedience) to bring these cattle from the island, across land and water to the sacred city.

Hercules flew to the island in a golden cup and when he arrived there he climbed to the top of a mountain and spent the night in prayer. Then he killed the two-headed dog but he did not kill the shepherd. He also killed the owner of the red cattle. Here is the beautiful part of the story: Hercules placed all of the cattle in the golden cup, in which he had flown over to the island, flew them to the Sacred City, and offered them in sacrifice to Athena, Goddess of Wisdom. This sacred city consisted of two towns connected by a wonderful wall and a gateway called the Gateway of the Lion. After the cattle were delivered Hercules' work was over. We hear no more about him but he may have gone on to greater cosmic work.

Let us think of Hercules as a world saviour. He has had a vision of something he has to do. He sees humanity owned by a monster, a three-bodied man, the symbol of a human being with mental, emotional and physical bodies united. I think that this labour has not yet been completed; this accomplishment lies ahead. There have been other sons of men gathered out of the human family from time to time, one here one there, a group here and another there, as when the Buddha was on earth and it is said that he saved nine hundred. Now humanity, the human monster, is ready for salvation and the real work of The World Saviour can begin as a whole with the group concept underlying the work, rather than individual soul saving.

The symbolism of the red cattle is plainly that of the lower desires, desire being ever an outstanding characteristic of humanity. They are guarded by a shepherd which is the mind — the two-headed dog representing the matter aspect and the psychic nature. You see why Hercules spared the shepherd. The mind can still be the shepherd of the cattle but the two-headed dog (the psychic-emotional nature and the matter aspect), Hercules killed, which means that they

were deprived of any power. The shepherd still had power and I can conceive of no time in which a human being in incarnation will not need to use the mind as the interpreter and transmitter of spiritual energy.

If Jesus as a human being, en rapport with his soul, becomes a transmitter of light to the sons of men, so we can extend the concept and think of humanity as a whole with all minds held steady in the light, transmitting to lower kingdoms in nature that spiritual energy which will raise them up into heaven. That is the work of humanity. We are so occupied with our own problems that we forget the larger picture. It is to be noted again that the keeper of the cattle, the form aspect, was also killed but the shepherd and the cattle were raised up in the golden cup. Here you have the Holy Grail. And so the work was accomplished. The World Saviour had fulfilled his function; He had lifted up humanity. That is what all world saviours have done. They all did what, to a greater extent, Christ did.

154

We hear about the failure of Christianity. I do not see failure anywhere in the Great Plan — perhaps slowness, but do you know how disastrous it would be if evolution were too rapid — how dangerous it would be if people were overstimulated before they were ready. All teachers know the dangers of over-stimulation, the disasters that occur when a person makes certain contacts before the mechanism is sufficiently tuned up. World saviours have to work slowly, but time means nothing to them.

The term, world saviour, has until now been associated with the thought of the emergence of a great son of God out of the Father's home, called by the need of humanity to do a great work. Down the ages they have come, dwelt in physical bodies, worked through an emotional nature and have been exceedingly intelligent. They have by their lives set an example that we may follow in their steps; by their words they have sounded the note, the message that humanity needed in order to take the immediate next step forward. In their acts they have given a demonstration of service, gone about the world doing good, and their names have stayed with us down the ages. You must be a very dominant figure to remain in the minds of men for thousands of years. Most of us are forgotten in twenty.

#### *Significant Aspect of the Sign*

The sign Pisces marks a triangular place in the heavens — a symbol of reality. This sign rules the feet and hence the idea of

treading the Path and attaining the goal has been the underlying spiritual revelation of the Piscean Age.

Pisces is also the sign of death in various aspects. The death of the body sometimes or it may be that an old foolishness has come to an end, an undesirable friendship will cease, devotion to some religious form of thought that has held you will now end and you will emerge and set your feet upon a new path. It is the sign of death to the personality. If we could give up the idea of the personality as the sum total and find that beautiful thing which the personality veils, we would be willing to let the personality go. It also means the death of a world saviour for it is the sign of crucifixion and marks the end of a zodiacal cycle.

There are three signs of salvation in the Zodiac — first Leo, where the word goes out to the human being, "work out your own salvation". So we have in Leo the man determined to stand on his own legs, he becomes bumptious and assertive but this is necessary to salvation because only by trying out his equipment will he arrive at the point where a broader view appears. The second sign of salvation is Sagittarius, the sign of service and silence, where the assertive man, tired of talking of himself and pushing himself forward, loses sight of himself in the goal and silently serves. Then we come to the third sign Pisces that of world saviours.

The first constellation in Pisces is that curious cluster of stars called "The Band", connecting the two fishes, one fish headed straight to the north and the other swimming on the horizon. The fish headed toward the north is the symbol of the aspirant to the mysteries while the fish on the horizon represents the average person.

The second constellation is Andromeda, the chained woman. There we have three women among the constellations, Cassiopeia in Aries representing matter seated in her chair, dominant; Coma Berenices in Virgo who sacrificed her hair to be of service, representing the soul only beginning to assert itself. Andromeda, the chained woman in Pisces represents matter harnessed.

The third constellation in Pisces is the King named Cepheus, the husband of Cassiopeia and the father of Andromeda. This suggests that "The King" represents the Spirit or Father aspect.

There is in Nature the human kingdom and above it are other kingdoms, spiritual and cosmic, and below it there are the animal, vegetable and mineral kingdoms. The work of the intelligent sons of God is to act as transmitters, via the mind (spiritual energy) which will save and vitalize all lower kingdoms of Nature.

### *The Second Coming of the Christ*

How can the World Saviour come? He might come as he came before, in a physical body with its incidental handicaps. There are emerging in the world today new faculties that were not demonstrating when he came before. We are much more sensitive than we ever were, we are wide open to each other's thoughts for one thing, and if such a potent thinker as the Christ, whatever we may mean by that word, is en rapport with world affairs, it seems to me He might try another method. He may work with His own in every land; overshadowing His disciples wherever they are found and because His soul and their souls are one soul, communicate to them the Plan, indicate to them the tendencies, give them the new message, and repeat Himself in every country. It is already happening today. In every country there are to be found those who know — I did not say those who say they know. But there is a group of human beings, integrating now, who make no noise, are not interested in themselves, but upon whom is laid the burden of leading humanity. They are starting movements that have in them the new vibration, they are saying things that are universal in their tone, they are enunciating principles that are cosmic, they are inclusive and not exclusive, they do not care what terminology a man uses; they insist that a man shall keep his own inner structure of truth to himself and not impose it on any one else, they recognise each other wherever they meet, they speak a universal language, they demonstrate the universal light, they are servers and they have no interest in themselves.

156.

I am tremendously convinced that no individual World Saviour, utilising a physical body, will come to us. I believe in that individual World Saviour but I believe that He will save the world through the group. I believe that He will work through His own; that He is training people now so that the day will come when this group will be so potent through its silent meditation and the force of its world service, that it will be recognised as the Saviour — but not in our day.

#### *Editor's Note :*

When A. A. B. made this statement in 1936 it appears to have been the ashramic view that the status of humanity would not permit more than an overshadowing by the Christ. When *The Reappearance of the Christ*, dictated by the Tibetan, appeared in 1948, the discipline of the war, the destruction of material values, the suffering and the

mental growth of humanity had produced an effect which we are told exceeded the expectations of the Hierarchy. In the book on the Reappearance the following statements are found: "The point of decision, as it is called in all hierarchical circles, was reached during the period between the Full Moon of June 1936 and the Full Moon of June 1945. The point of decision covered, therefore, nine years (a relatively brief time); it resulted in the decision arrived at by the Christ to re-appear or return to visible Presence on Earth as soon as possible and considerably earlier than had been planned."

It is indeed a momentous thing to realize that humanity could so notably affect the time and manner of the reappearance of the Christ by a change in its receptivity. We have repeatedly been told that only humanity could condition these points. Here is a dramatic instance of humanity's potential and responsibility in speeding up the evolutionary process. A.P.

### *The New Group of World Servers*

Such a group as has just been described already exists. There are two things for us to do. First, to learn to recognize the new note as it comes from disciples wherever found and secondly to fit ourselves to form part of that group. The hallmark of those people is not self-assertiveness, they are too busy doing salvage work to have time to talk about themselves. They work through meditation, which keeps them in touch with the spirituality that is themselves, and therefore is in touch with the Great Life, the World Saviour, who pours His force and energy through them and toward the world. They orient their minds in that direction, serve intelligently and are not in a hurry.

The message that comes to them from the inner side is couched in the symbolic words, "What I tell you in the dark, that speak ye in the light." Each one will be told a different thing, according to the need of the people around him, and will deliberately go into the dark in order to deliver a message in the light. Therefore, they are tied by no dogmas or doctrines because they have the word which has come to them in the dark, which they have wrought out for themselves in the strife and stress of their own souls. They meet the need of their fellow men, and theirs is the message of Christ, "A new commandment I give you that ye love one another." This is no sentiment. Let us be loving and kind. That is just decent behaviour, but the love the Christ enunciated is an intelligent understanding

and appreciation of the need of the individual just as you find him. When you are up against the desperate need of people you have no time to think about "being loving" in the usual sense. You can perhaps create such an atmosphere around yourself that they will think themselves through to their own solution. That is the real way to work. As long as you are occupied with being loving you are occupied with your own personality.

"A new commandment I give you" can be summed up in "inclusiveness", the hallmark of the New Age, the universal spirit, identification, oneness with all your fellowmen. That is love and it will keep you busy — you will have no time to talk about love, you will be busy doing things, big things and little things, unimportant and important things.

How shall we fit ourselves to meet that requirement, to possess those characteristics which automatically put us into the group of world servers? You will never get there by wanting to. Beware of spiritual ambition. You will never get there by talking about it, or by theoretical appreciation of the problem. You will get there by doing the next thing correctly. That sounds very uninteresting, but whatever is your duty this evening, do it. Cultivate the right inner attitude and be wide open to all your fellow men. Learn to meditate and really learn to meditate. I am not talking of entering into the silence, of sitting down and having a blissful and peaceful time emoting, hoping that you will get up feeling better.

Meditation when rightly carried forward is hard mental work for it means orienting the mind to the soul and you cannot do it. It means that when you have learned to focus your mind on the soul you must hold it steady, which you cannot do — and when you have learned to do that you must learn to listen in your mind to what the soul is telling you, and that you cannot do. Then you must learn to take what the soul has told you and form it into words and phrases and throw it down into your waiting brain. That is meditation, and it is by following that process that you will become a world server for you will then be the force of what you have accomplished. You will automatically find yourself overshadowed by that Great One whose mission it is to lift humanity out of darkness into light, from the unreal into the Real.

*Lecture by A. A. B. — 1936. Edited and condensed by A. P.*



## *A New Range of Spiritual Awareness*

by  
*Norman Artus*

Time was when it was customary to assert that a study of the past was a guide to the future. But today events in the world move with such speed that we are compelled to study the possibilities of the future as a guide to the present. This was said at a recent scientific symposium, and it interested me as being indicative of three essentials to human progress if we are to surmount the threshold of the New Age and humanity is to emerge into an Age of Enlightenment, and not another Age of Darkness. These three essentials are:—

1. New attitudes in every department of life which affect human relationships will be necessary — whether it be education, religion, economics or politics. It is of interest to note, in this connection, the Tibetan's remark that the primary activities of the Christ when He returns will be concerned with education and politics.
2. Recognising that the accumulated knowledge of man which has descended to us from the past will not be sufficient or adequate to enable us to cope with the problems of the future. Adult delinquents from the norms of human society have always been with us, and the spilling over of this retrogressive factor into the adolescent age bracket is, as we know, symptomatic of deep-seated ills within the human family, but I am thinking more of the new ranges of spiritual awareness and vision that will be necessary.
3. Knowledge, as stored within and an activity of the lower mind or intellect, will have to become subordinated to an awakened higher mind and intuition.

It will be argued that spiritual principles never change, that the Ancient Wisdom is complete as it stands. True, a principle cannot by its very nature be subject to change, but if the Divine Plan is the demonstration of spiritual principles in action, and wisdom but the extent of our ability to recognise and apply them, it follows that wisdom is not a fixed quantum or quality, but should be continually expanding so as to keep ahead of and guide man's widening consciousness. Hence, too, the periodic appearance of World Saviours.

It may be said that it is not necessary to stress the importance of new attitudes, for with the advance of civilisation down the centuries

of time men's minds have automatically been coloured and conditioned by the impacts of environmental changes. But have they — may it not be the other way around? To what extent have human attitudes changed over, say, the past two thousand years? Let us take for example what the Chinese sage Confucius said 2,500 years ago and compare it with our attitudes today. He said: "At fifteen I thought only of study; at thirty I began playing my role; at forty I was sure of myself; at fifty I was conscious of my position in the universe; at sixty I was no longer argumentative; and now at seventy I can follow my heart's desire without violating custom." Is this not typical of most of us in this 20th century? Fundamentally, humanity seems to have changed little in its attitudes, however much science has added extensions to our senses by which we see further, hear further, travel faster, and a quarter of the human race enjoys a greater variety of creature comforts — and seemingly also a greater variety of illnesses and diseases. Man's knowledge has outdistanced his wisdom.

The other evening I listened to a very interesting lecture given by Dr. Northrop, professor of International Law at Yale who spoke on Western Ways in non-Western Lands. He dealt with a fundamental difference between oriental and Western civilisation, in that the former is based on a "status" society whereas the West is based on the "law of contract", derived from the Roman civilisation. A "status" society is the ethical basis of Shintoism, Hinduism and Confucianism, and Confucianism clearly exemplifies this in its system of social priorities. The first responsibility is that of the son to the father, and the younger son to the elder son, as is common in any patriarchal society; next, the responsibility of the wife to the husband; thirdly, the responsibility of subject to the sovereign or head of the state; fourthly and last, the responsibility of friend to friend. The Hindu caste system is also an ethics of responsibility and the tribal system of the Africans is another variant of the oriental social pattern.

In Western society, human relationships are governed by the law of contract and family, and state responsibilities do not take precedence. Buddhism is an exception among oriental philosophies in its recognition of a plane of consciousness where all men are equal, and Gandhi was able to make the severe dent he did in oriental concepts because of his ability to go below, or beyond, the differences which separate man from man and caste from caste. Russia, in her merciless way, is liquidating the oriental system of social priorities. I have not touched on Mohammedanism and Judaism because they partake more of Western ethics.

In the introduction of Western science and technology into Eastern civilisations the rate of progress must inevitably depend on the rapidity with which Eastern minds respond to and absorb mathematics and the mathematical physics and philosophy which lie behind the scientific and technological approach to life. It should be apparent what effect the factory and the assembly line must inevitably have on oriental social taboos and customs. When we come to the question of brotherhood between all races, whether oriental or occidental, there is still an ocean of difficulties deriving from social attitudes to be transcended until it becomes commonly accepted as an ideal of all mankind. Unless man is able to penetrate to that realm of consciousness wherein differences are dissolved, and he realises the Oneness deriving from this same divine origin, brotherhood is not attained. There is a Vedanta aphorism which says disease does not disappear by reciting the name of the medicine. We can mumble the prayers and the mantras of all the religions of the world, but without applying first to ourselves the remedies which we so earnestly recommend to others, the ills of the world will not abate.

The full moon reflecting the influence and directive impulses of Pisces, from the angle of the soul, is the sign of completion — the 12th Labour of Hercules. If this completion refers to the life of the soul it must cut far more deeply into the quality of our whole being than anything that could possibly affect just our personality likes, dislikes and motivations. We have to be prepared for fundamental shake ups that will bring new dimensions of being to our very psyche — new dimensions in which all storerooms of book knowledge will have little to offer of guidance or light. It will demand of us, and any who are bold enough to essay to tread the Path that leads ahead of humanity, a new sensitivity — a sensitivity to new areas of awareness and consequent responsibility and an ability to interpret and relate them to life on the physical plane, outside of our previously held points of reference and idealisms — the limited perception of spiritual principles to which we have hitherto clung. Putting new wine into old bottles has a spiritual significance as well as a physical one. We are in fact told that the lower psychic powers will have to be transmuted into their higher spiritual counterparts if we are to hold and to handle the energies of the New Age. For example:

1. Our negative re-actions to the receptiveness and sensitivity we already have must be changed into a positive attitude and soul controlled.

2. Our emotional sensitivity must be changed into mental sensitivity without our becoming mentally unstable.
3. The extension of our senses outwards must be paralleled by their extension inwards — from the purely clairvoyant and clairaudient to spiritual perception and awareness of the Divine Plan, and the consequent ability to lead an inspired and inspiring life.
4. Self-preservation as the dominating motive must be transformed into selflessness and service, and self-pity into compassion, sympathy and divine understanding.
5. Attachment to the life of the form must be transformed into identification with the soul, and thus with the needs of humanity and the Hierarchy.

Perhaps the major individual and human problem that Pisces highlights is that of group sensitivity — as the sign of Leo is concerned with individual sensitivity. There is the sensitivity to personal needs, or self-centredness; sensitivity to soul needs, or group-centredness; and sensitivity to the needs of the Spirit, or life-centredness. This is evidenced by the mental battle taking place in the world today between freedom and conformity; that is, between our sensitivity to individual freedom, with its rights and inherent selfishness — as exemplified by the West — and sensitivity to group conformity, with its disciplines and subjugation of the individual rights by group rights — as exemplified by the East. On this problem, I was amused to read a parody by a Presbyterian of Hamlet's soliloquy—"to be or not to be oneself; that is the question: whether 'tis nobler in the personality to strain to be different and never to yield, or to use one's arms to swim in a sea of jelly-fish; and by conforming — join them ? Thus never feel their sting."

That is the question which hangs over all humanity today. It is, I suggest, the final and major test in Pisces — a test of the very soul of man. Under communist doctrine the spiritual principle of group consciousness, identification or conformity — call it what you will — is twisted and distorted into a travesty of spiritual intention and purpose. Under the doctrines of democracy, on the other hand, one is at least given a variety of sufferings to choose from; in terms of practical everyday living, individual freedom means little more for many than the survival of the fittest and the abuse of man's rightful liberties. Bishop Fulton Sheen has said that the East demands the cross without the Christ, and the West — the Christ without the cross.

The word conformity carries with it, of course, an implication of externally applied compulsion — and brain-washing. And such it is when devoid of free voluntary co-operation with others in the working out of spiritual principles — freely recognised as facets of the Divine Plan. When conformity is the result of inner spiritual recognition of the principle and responsibilities of interdependence and inter-relationship, then the soul and personality of man are liberated into a life of greater happiness and usefulness — being groups of souls working together to further and express some part of Divine Purpose. This is a very different thing from being a group of jelly fish without wills and minds of our own, and directed by some power or authority outside of ourselves.

The remainder of this century must be dedicated to rebuilding the shrine of man's living, to reconstituting the new civilisation upon the foundations of the old and to the re-organising of the structures of world thought, world politics, plus the re-distribution of the world's resources in conformity to Divine Purpose. Then and only then will it be possible to carry the revelation of the Divine Plan further.

The tests of Pisces, successfully accomplished, lead to Aries which is called esoterically "The Gateway to Shamballa". Such is our opportunity and our destiny.

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As a result of a thousand million years of evolution, the universe is becoming conscious of itself, able to understand something of its past history and its possible future. This cosmic self-awareness is being realized in one tiny fragment of the universe — in a few of us human beings. Perhaps it has been realized elsewhere too, through the evolution of conscious living creatures on the planets of other stars. But on this our planet, it has never happened before . . .

The human species can, if it wishes, transcend itself — not just sporadically, an individual here in one way, an individual there in another way, but in its entirety, as humanity. We need a name for this new belief. Perhaps *transhumanism* will serve: man remaining man, but transcending himself, by realizing new possibilities of and for his human nature.

*Julian Huxley in "New Bottles for New Wine."*

# *The Wesak Festival*

(Excerpt)

## *A Blessing from the Heart of Deity*

... The annual return of the Buddha to bless His people everywhere and to convey the message of wisdom, light and love to humanity — coming as He does from the very Heart of Deity Itself — is the outer evidence and guarantee of inner divine guidance and revelation in this present world cycle of 2500 years. Year by year He returns. For a brief minute He reminds us that God exists and ever loves; that He is not unmindful of His people; that the heart of the universe is unalterable compassion, and that man is *not alone*. To bring this recognition about and to make this appearance possible, a living Triangle of Energy is created and focussed through three great spiritual Individuals, Who evoke recognition both in the East and in the West. They are known to believers of every faith and all nationalities. These Three are:

1. The Lord of the World, the Ancient of Days, Sanat Kumara, the planetary Logos, Melchizedek, He to Whom Christ referred when He said, "I and My Father are One."
2. The Buddha, the Illumined One, the Revealer of the light and the wisdom which come to us from sources far greater than our planetary Life, a Messenger of the Gods.
3. The Christ, the Son of the Father, the World Saviour, the Redeemer. He Who has remained with us and Who is gathering His sheep into His fold, the Lord of Love.

In these Three, Whose nature is radiant love and light, humanity can grasp in some measure the nature of divinity. They are greater than is known or realised; human intelligence and aspiration can only sense Their essential nature; Their spiritual potency has to be stepped down if mankind is to bear the pressure of the impact of the energy They wield and seek to transmit. It is this stepping down process which takes place at the time of the May Full Moon, and it is brought to a "focus of transmission" by the *massed intent* of the Hierarchy and the *massed demand* of the world aspirants and disciples — itself drawn forth by the *massed need* of the people of all lands.

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The Wesak Festival has been held, down the centuries, in the well-known valley in the Himalayas (if the faithful would only believe it) in order:

1. To substantiate the fact of Christ's physical existence among us ever since His so-called departure.
2. To prove (on the physical plane) the factual solidarity of the Eastern and Western approaches to God. Both the Christ and the Buddha are then present.
3. To form a rallying-point and a meeting-place for those who annually — in synthesis and symbolically — link up and represent the Father's House, the Kingdom of God, and Humanity.
4. To demonstrate the nature of the work of Christ as the great and chosen Intermediary, standing as the Representative of the spiritual Hierarchy and as the Leader of the new group of world servers, and in His Person voicing their demand for the recognition of the factual existence of the Kingdom of God here and now.

Perhaps one of the major messages I have for all of you who read my words is this great truth and fact of the physical Presence on Earth at this time of the Christ, of His group of Disciples and Executives, of Their representative activities on behalf of mankind and of Their close relationship. This relationship comes out at certain of the great spiritual Festivals where relationship includes not only the Kingdom of God but also the Father and the Father's Home. There is the Festival of Easter, the Festival of the Buddha Who, in physical Presence, expresses the spiritual solidarity of our planet; and the Festival in June, peculiarly the Festival of the Christ, when He — as Leader of the new group of world servers — employs the new Invocation on behalf of all men of goodwill in all lands; at the same time, He gathers up the inchoate and unexpressed demands of those masses who seek a new and better way of life.

\* \* \*

It is possible for all aspirants and disciples to participate in this effort to the extent of rendering the task of the Masters easier by their clarity of thinking, their renewed spiritual effort, and the rededication of themselves to the task of service . . . I call you, therefore, to a month of inner silence . . . I call you to concentrate upon the world need for peace, mutual understanding and illumination and to forget utterly your own needs—mental, emotional and physical. . . . Thus will the work of the Hierarchy be facilitated and the door opened to the regenerative forces.      *The Tibetan*

## *The Divine Wanderer*

by  
*Martha Linn*

*"The Way, the Pilgrim, and the Goal, all three am I,  
And thus I serve the Plan."*

The Pilgrim wanders long upon the Path seeking the Goal that is within himself. That which has remained a mystery of the One Life finally resolves itself through oneness with all that *is*, the great reality of right-relationship; the integrity of the part to the whole. The path lies under our feet in the immediate circle of influence in which we find ourselves in the time-space world, for this circle widens into world-mindedness only as we put to use the energies of Oneness we call Love.

Love is the key that unlocks the concealed door to life eternal, and that key is waiting to be found within us at the Christ-level of the soul. Only the soul can send us forth as true representatives of the One Life into the outer world where we walk the ways of men. To live as a soul is to love, and "Know all beings as ourself, twin-born of Love", and thus to raise all beings, as we raise ourselves, into Christ-consciousness. We serve the Plan as we serve our fellowman.

The shortest Path to God, it is said, lies straight through our brother's heart. "I *am* my brother's keeper" is the divine reality that dawns on man as we all advance *together* into the New Age of Light. This simple fact is so unadorned with spiritual embroidery that it escapes our interest if we seek with the anxiety of self-importance to find a short-cut into spiritual understanding of the ways of God.

There is an esoteric statement that the shores of the spiritual life are strewn with the bones of egotists. Egocentricity is a trap to be avoided on every level of operation, but it is the path of real detour for the spiritual seeker because it leads away from the Goal of Oneness "which seeketh not its own." Oneness is universal and it is in that oneness that we come to realize the meaning of the Buddha's enlightening admonition: "Seek nothing. Accept All."

Love speaks to us, but it takes the responding ear of love to hear its message. In our old, uncleansed areas of egotism, the light of all-embracing love strikes a barricade that shows up in our resistances, our unwillingness to accept all; that which we would not have, together with that which at the moment appeals to us; accept it as

our highest good if it lies directly in our path. These resistances show us where we have to stop and do some work, right where the egotism of the little separate self forms a high barrier to truth.

Only the soul, the real self, can recognize and *use* the endless power of the One Life for the good of all. Synthesis, true relationship at the center of being, is the law of love from the motion in the atom to that of the furthest star, for "Love is the fulfilling of the Law."

Like the divine wanderer in the gospel parable of the prodigal son, the soul sends out its form-life into incarnation in the outer world, free to grow by experience, free to learn that having wasted all our substance on the separate-self way of life, we end up bankrupt, eating the husks, the food of swine. The divine wanderer has strayed from his divine center to use up his inheritance in behalf of the separate-self and its demands.

It is at the separate-self level of consciousness that difficulties have the power to wound us, because there we identify ourselves with the experience, mired more and more with self-pity. Our real Self cannot be wounded. It is our egotism uttering those cries of anguish. We have, for the moment, forgotten who we are, a Soul that can welcome even the most dire experience as the most needed lesson, the most needed opportunity to rise above it.

We grow by confronting our faults and the faults of others with great good humor. When we can laugh at our frustrations, when we can overcome the fear of failure with a smile of gratitude, then failure and frustration cease to have power to destroy our spirit. Spiritual pride which demands that everyone thinks us perfect is outwitted. So when we or our fellow-beings fall into the tar-barrel of the separate-self and come up blackened with the evidence of our fall, divine indifference in true humility will raise us above that ever-present temptation to pretend that we are better than we are. We ourselves may be deceived by the glamorous, idealized image of our spiritual masquerade, but we stand or fall by the solid substance of soul-achievement.

All true progress, therefore, lies in realising the real Self, "Christ in us the hope of glory," to its full functioning power, transforming our own lives, reorganizing our own values that we may be pure channels of the One Life which always manifests as Love. Only as souls with some developed measure of control of our outer lives, can we be trusted to use our divine inheritance intelligently. The divine wanderer must, as the gospel parable says: "come to him-

self", remember his sonship, "I am a Soul", before he will let the dark moments of separate-self defeat send him on the return journey to his Father's House.

In the Christ revelation of our situation through this parable of the prodigal son, we clearly see that turning-point: "And when he came to himself", his real Self, the Son of the Father who is always responsive to the magnetic attraction of the Father's House. Then only did he in all humility *arise* in his rags to return home, there to admit his folly, be at-one again with his true spiritual destiny instead of continuing through self-pity to wallow in a present plight.

The Father's love had followed him to this lowest ebb, the task of feeding swine. This is the everlasting miracle of love. There are no depths to which it will not go to meet a human need. "Lo, though you make your bed in hell, I am there."

The great esoteric fact is that the way out is the way through; right across the burning ground beneath our feet to liberation—to face every difficulty we have helped create for ourselves; to find in all of them a valued lesson; to *arise* from the depths of fear in that far country of the separate self, and then to remember that help is as near as our own most secret heart, "Nearer to us than breathing; closer than hands and feet", for there we are linked always to the One, the Saving Force.

But we have to *arise* and *go* to the Father, as was the decision of the prodigal son. We must arise to the opportunity that the problem offers to prove the power of this Saving Force. How else do we grow except by overcoming? "A Master is only a Master through having mastered", and we do not advance to the extended vision of the Inner Mysteries until we have worked through all of our self-created barriers to light. The Path of return for each of us starts from a point on the periphery of life where the separate-self has wandered, wasting our substance, seeking satisfaction in false values. But once we have remembered who we are, we can arise and go home to accept our full inheritance.

We have to keep moving constantly toward this Inner Home of Spirit; moving inward to the center of divine influence in our lives, developing an ever greater sensitivity to the magnetic attraction of this center. We have to keep our antenna of consciousness high, its direction sure, to make contact with the inner splendor that it may be released through us as love.

So it is by life-experience that we learn. Or do we? That becomes an important question as we struggle with the separate-self. Ex-

perience, whether painful or pleasant, either makes or breaks us. The pleasures derived from the pursuit of happiness can be as misleading as the despair of failure to achieve that happiness if we do not grow by learning from experience what is real and what unreal. Harm from any experience comes from identifying with the experience itself until it overwhelms us. This is where the true healer of one's self or others looks for the cause of an unhealthy situation. Merely removing the effects is not a real cure. If the cause, rooted in false values still remains, the unhealthy effect will take another form and re-appear. Without the passing away of the old attachments, there can be no Christ-resurrection of the new, transformed Way of Life.

Each life experience can be a stepping-stone to new understanding, new power to Love, new realization of the perfection hidden in the innermost heart of Life itself. Times of crisis merely indicate an opportunity for great decision — to be done with vacillating between the real and the unreal. Life the great teacher forces us to stop, look and listen. It is interesting to note that the Chinese writing symbol for crisis is a combination of their symbols for danger and opportunity. And what of that basic challenge we all know so well; "He who loses his life shall find it"?

How would a hard little seed become a flower unless in the dark earth it responded to the laws of growth by bursting through this outer shell to begin its ascent into the light? Until it gives up its "seedness", it cannot fulfil its real purpose as a flower producing a quantity of seeds to make innumerable other flowers. "Unless a grain of corn falling into the earth die, itself remaineth alone, but if it die, it bringeth forth much fruit in patience."

We have found the parable's prodigal son in the crisis of decision. "And when he remembered his sonship he said, 'I will arise and go to my Father.'" Thus by arising into his own released higher consciousness, he was able to start the return journey, fearless of consequences, willing to be seen in his rags of failure. His pride, that arch-enemy of progress, had been reduced to dust. He had learned by experience that "Of myself I can do nothing. In Thee all things are possible." His hard-gained humility opened the door for the Father's compassion, always waiting to receive him.

And how does God's Oneness express to us and through us to others? By compassion, that instantaneous, divine forgiveness that goes out to meet a human need regardless of the offences represented

by that need. And isn't that just what all the offences that disturb us are? They are a sure evidence of need that can only be met on the wave-length of understanding love. By divine indifference to our justified reasons for irritation, or downright enmity, we find the spirit of compassion as a guiding principle to true action. We remember to go into spiritual action to dispel the dark effects of every difficulty with the light, by pouring forth that much more love. Only those who have tried it know how perfectly it works.

One of the wise has said, "The determination to solve all problems within yourself will mark the step necessary to make you an efficient server of the One Life. Old personal patterns of patrolling the area around you with a big stick, needless to say, only create inharmony. Arise, and make the Father's House your own."

And this brings us back to the scene of the returned wanderer, the Father's House in which the fatted calf is killed and he, the lost one, has become the honored guest. This is the way true Spirit handles a situation. See the underlying perfection through every evidence to the contrary presented by the five senses which can only give a garbled report limited to the concealing outer shell of things. The light of love acts like an X-ray, revealing the inner reality.

But at this point in the account of the prodigal son's return, we find the angry brother who certainly had never learned the lesson of compassion or the way to operate it. He had never left the Father. Indeed, he considered himself an excellent worker, worthy of his full inheritance. This brother is a familiar character in the world. He feels so superior that he cannot be at-one with others, nor with himself. He is a man in deepest conflict dressing up his pride in spiritual trappings to conceal a heart of stone. In fact his so-called spirituality is only a self-protective measure as he curries favor with the higher-ups that he may be right up there in front when the rewards are handed out. He may seem to himself and others quite a spiritual success until he is put to the test of Oneness with the weak.

As the story tells us, the Father's loving compassion embittered this angry brother with his heart hardened against his fellow-man. Let it be noted that he could not understand compassion because as a privileged son, safe if not sound at home, he had no experience to make him aware of the dark places out of which most of the Father's children have to be rescued by His Love.

A true server must have faced and mastered these difficulties in himself at a Soul-level of understanding of their true meaning for

him. Then only can he be trusted as a real trouble-shooter to carry out important assignments in helping to dispel world-darkness. For the real spiritual life is not a matter of basking pleasantly in the Light. On the contrary, having equipped ourselves with the light of healing compassion at the center of being, we must go forth to love, to serve, to meet human need as God uses us to reach it.

So the prideful, angry brother turns out to be the villain in the piece, the arch-offender of the Law of Love.

We always have to beware of the glamours of success acquired for the glory of the separate-self. Especially when they are spiritual glamours they are nothing but a trap set for unwary feet. Of course we all fall into it unwittingly sooner or later, causing a delay in our progress on the Path. But with the available aid from the center of our own being, we can scramble out of any such entanglement, and having learned a lesson from the Father's compassion be on our way again, the Lighted Way of Love, of selfless service to the Whole. "To walk the ways of men, and know the ways of God."

God *is* Love; Love in action. He comes out to entreat us to distribute His Love as well as to receive it. "Therefore, came his Father out and entreated him saying, 'Son thou art ever with me, and all I have is thine.'" Again divine compassion forgiving the one who had failed the Law of Love.

Our true relationship with Spirit will always manifest in Oneness, all-inclusive Love. And real humility is necessarily the first, the last and all the steps between on our way to greater understanding of the Law.

True communion can only be achieved in Oneness. It is the connecting force in the universal inter-relationship of all Life. It links us on the Soul-level of Christ mediation with the human need to be met and with the endless resources to meet that need channeled from the center of our beings. To quote from a great server: "The High Walk of Discipleship is a life lived wholly at the Center and everlasting engaged in radiant, creative loving of all the world without ever counting the cost to the separate-self."

This is the sacramental life of receiving selflessly and distributing to all according to their need and not according to a selfish sitting in judgment on the error of their ways. In humility and compassion, let us rejoice and be glad as true servers of the Light: "For this thy brother was dead and is alive again; was lost, and is found."

## *Sun in Pisces*

by  
*Frances Segraves*

Pisces is the sign of the world-saviour, the Christ-man. It is the twelfth sign in the zodiacal cycle. As such, it represents in part a completion, a culmination of effort and of living which has brought us through the symbolic experience of the world-server, developed in Aquarius, into an expanded area of redemptive service, marked by sacrifice and death on the one hand, and on the other by freedom from the bondage of the personality, into the joy of liberation.

That these experiences can only be symbolically realized by us as individuals almost goes without saying. We have all met up with self-styled "world-saviours" whose only qualification for the job was zeal. With these eager beavers, the much needed detachment, dispassion, and above all, discrimination, never had a chance. All were carried away in the enthusiasm to get going, to get the message out to a breathlessly awaiting world. There have been quite a few of these — the world has survived, and is still waiting.

It is so easy to give advice. We feel wise and smart and of course when it is spiritual advice we are handing out so generously, we not only feel wise and smart, but we feel a little holy, too. This trap is one of the greatest pitfalls in esoteric study, and the easiest to stumble into. Hardly have we turned the first page of our first book or lesson, than we want to rush right out and tell somebody else how.

The path to the symbolic state of the world-saviour in Pisces, however, is a long and arduous one. We know that we do have companionship of a kind, for all humanity is treading the same path. Yet most of the Way must be taken in solitude. For it is an Inward Journey, cutting deeper and deeper through the onion-like layers of the outer vehicles until we come, totally alone, to stand before the innermost core of our own being, and are face to face with the One who has patiently awaited us for so long.

And it is a path, too, that must be re-discovered by every generation, by every individual, through age after age until it gradually permeates more and more of the thought-life of mankind to become so much a part of the heritage of knowledge that it finally takes its rightful place in the development of the whole man.

Most people today are still in a state of spiritual illiteracy. Many have no idea that they are illiterate in this fashion. It is the temper of the times. And for those who are aware that something is wrong, there is little encouragement for them to do something to

change their condition. Most thinking people sense the dis-ease in the social body of mankind, and certainly all mankind is feeling the push and restlessness of dissatisfaction with things as they are. But dissatisfaction with things as they are is one thing. To admit the need for change is something else, especially when there is no certainty about what the change should be. To discover the means by which to make the change is still another thing. And to actually put those means to work in one's own life demands the final effort which is so often the fatal sticking point.

But humanity is changing. We have only to survey the past, and measure the long way we have come, to see that; though there would be some confirmed pessimists who would say, "All that long way, just to get blown up at last!"

This change going on within the body of humanity reveals a powerful energy at work — the energy of the transforming will. "When the disciple or the initiate can stand also at the center as the transforming will, he can then bring about the needed changes in the form nature without identifying himself with it or being himself affected by the changes," the Tibetan tells us. What is true for the disciple is true for humanity. For the first time in many aeons, humanity is experiencing the direct impact of energy from Shamballa, the Father's House. This is the Divine Will, not stepped down or deflected in any way. It has created considerable commotion, of course, and its cause is not understood. Humanity, through use of its mental powers, is gradually becoming aware of a Plan as it is working out among men. The dynamic will, the Purpose which impulses that Plan, is as yet unrealized. That revelation will come to him when he is so driven by his tremendous urge to know that he will evoke it through his own demand and effort.

Vivekananda, a great Hindu teacher, relates a very well-known story which many of you may have read, to illustrate the courage and intensity needed to make this effort. "A disciple went to his master and said to him 'Sir, I want religion.' The master looked at the young man and did not speak, but only smiled. The young man came every day, and insisted that he wanted religion. But the old man knew better. One day, when it was very hot, he asked the young man to go to the river with him, and take a plunge. The young man leaped in and the old man followed him, and held him down under the water by force. After the young man had struggled for awhile, he let him go, and asked him what he wanted most while he was under the water. 'A breath of air', the disciple gasped. 'Do

you want God in that way? If you do, you will get him in a moment,' said the master." Such is the urgency required. It must be so great that we can't quit — despite the almost overwhelming heap of failures which seem to be all that we have to show for our efforts.

But what about the means? What about the "how"? How do we do it? Where do we go? Who will tell us? The drive must be so strong that we are forced to discover our own means, and although for a while these may seem to come from the outside, they will all be pointing in one direction — to the way within. And when we have set our feet firmly upon this way, we will then be "reversing the wheel", travelling the zodiacal cycle counter-clockwise as we begin to turn from preoccupation with the many glamours and attractions of the life of the world and of the personality and, accepting the guidance of the soul, assume control of our own destinies. When we do this, we should not forget that we are standing in the role of saviour and redeemer of the little lives of which we are composed, and in this same relation to the lives of the sub-human kingdoms. The transforming will becomes the transmitting will, as we are able to receive and express its energies.

Each sign of the zodiac has a key word. The keyword for Pisces is "I leave the Father's Home and, turning back, I save." As we come round again and again into this sign and reflect the symbolic experience of a world saviour, the job is only half done unless we realize our obligation. Through achievement, however small, we have acquired responsibility — the responsibility to use what we have learned. This has to some extent been misinterpreted — or rather, limited to the literal concept of giving out, in specific teaching. Spiritual teaching must be given by example as well as by facts. The world is full of facts. Some of these facts are highly thought of. If you know the right facts you can get \$64,000 and a year's supply of toothpaste. Peace of mind, an integrated personality, the ability to save and redeem, doesn't come with it, however.

Spiritual facts are few. Spiritual truths are few, and simple. Original ones have been given out rarely, but they have remained with us always, and we have only to return to them for the Light that has never gone out of them. Jesus Christ spoke one of them when He said, "I am the Way, and the Truth, and the Life. No man cometh to the Father, except by Me." And Krishna said, "I am the way, the supporter, the lord, the witness, the home, the refuge, the beloved; the forthcoming and the withdrawing, the place, the treasure, the everlasting seed." We cannot improve on these. We can only reiterate them, or show someone the way to them. Direc-

tions about the techniques and the mechanics are all about us. The Tibetan has said that he has given us enough material for several generations — this we can well believe. But all the directions operate on a do-it-yourself basis. We have to do it, live it, be it. Reading the books is not enough — we don't get it by osmosis. And how do we know we are getting anywhere? Only by results. Nor can our judgment about these be trusted. And why can it not be? Because we are the merest beginners in the life of the spirit, and our judgments are colored by every shift and change in our uncontrolled physical, emotional and mental bodies. These shifts submerge the finer perceptions of the subtle senses. They cloud our vision, and we do indeed "see through a glass darkly". Without the disciplines of control and restraint we have not the needed skill, nor the perfected equipment through which the energies of the will, of love, and of correct interpretation can emerge in other than a distorted state.

Spiritual illiteracy extends throughout the Western world because we have been trained to act, not to contemplate. And many acts can be performed successfully, even spectacularly, whether the physical, emotional and mental bodies are controlled or not. The self-discipline of the East, in the western eye is, or has been "strictly for the birds." And other echoes of this Western philosophy are apparent in the catch phrases of the day, "push or be pushed" and "do it to him before he does it to you!"

A single issue of a recent magazine included three articles all about what's wrong with our civilization. Nothing about what is right with it. Because what is right has very little news value in the market place — it isn't spectacular enough.

It is hard to think out constructive ideas. It takes skill in the use of the mind. And after they are thought out and presented, if they are not acted upon favorably, most people are disheartened and feel the result is not worth the effort. If having the idea received or not received were the important factor, results would be disappointing. Fortunately that is not all that is involved. The slowly acquired skill in the art of thinking is the important item here. Results are slow to appear and the will to sustain endeavor is necessary.

Humanity is certainly at a cross roads — standing almost literally at the place where land and water, and air too, meet. We are told in *White Magic* that this is a most dangerous position to be in. We know this through our emotions that still reflect the basic emotional polarization of the human family — we know it also through our minds, for the mind of humanity is awake.

Humanity itself is travelling the reversed wheel, and is undergoing initiation, or experiencing an expansion of consciousness and Humanity the world disciple, the world server, is also becoming its own world saviour. It is working out its own salvation, using its mind and will to eventually bring about a full expression of soul purpose.

To quote from the Tibetan; "It is the work of the zodiacal influences to evoke the emergence of the *will* aspect of the Heavenly Man, and of all monads, souls and personalities who constitute the planetary body of expression. Nothing can escape these radiatory and magnetic influences. The goal for evolution is to become consciously and livingly aware of these energies and to begin to know them and to use them. This is the field of occultism, as the Hierarchy has always told men."

The emergence of the will aspect in human affairs can be seen in many ways. The most noticeable of these ways is order — order and a sense of relatedness. This is quite in line with seventh ray expression which would bring organization, synthesis and brotherhood to the fore as qualifying forces. In some of the seven fields of action, through which the Plan works out, we can faintly see these forces at work: Order in government through the U.N.; order and relationship in business through better handling of management — labor problems; in religion, through union of many of the Protestant sects; in science through attempts to relate, interpret and synthesize the findings in all its branches.

The esotericist knows that behind all of this activity is the expressing of the divine Will, through the Plan, into the various fields of service. The thinking man, of whom there are more and more, if he studies both contemporary and past history and considers the rapid and far-reaching changes taking place right here before our eyes, will certainly conclude that these are not random movements of chance happenings.

We see that Humanity, the world-saviour, *is* salvaging and redeeming the little lives that constitute His own body of manifestation — and the Soul of Humanity knows what He is doing, though the collective mind or brain as yet does not. But the sacrifices are being made, the struggles undergone, just the same. And when the experience has all been absorbed, understood, and evaluated, the crucifixion has been faced and accepted, and the symbolic death has come, Humanity can experience its own resurrection, rebirth,

renewal, under the next constellation, Aries, the sign of the new beginning. And that sign will release the energy of the Will of the Christ.

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## *The Quiet Man*

With respect to the world of mind and matter, Buddha has very forcefully declared that all things are in a state of constant flux. Nothing in the universe is permanent . . . Because of the transitory and changing nature of the world, Buddha does not say that it is real nor does he say that it is unreal, but that it is somewhere between the real and the unreal . . .

Does a 'being', a reality, something permanent, exist behind this ever-changing flux? The meaning and purpose of all philosophy and all religion alike, and of life, are bound up in the effort to find, in the words of the Upanishads, "the eternal amongst the non-eternals, the abiding joy in the midst of the fleeting pleasures of life." And in the midst of change there is, in the words of Buddha, the escape from sorrow in the cessation of the eternal flux as one attains "tranquillity, knowledge, supreme wisdom, and Nirvana" . . .

So long as we remain upon the level of the flux, and experience only the objects within the flux, we are asleep. "How many people," asks Buddha, "eat, drink, and get married; buy, sell, and build; make contracts and attend to their fortunes; have friends and enemies, pleasures and pains; are born, grow up, live and die—but asleep?" To attain Nirvana is simply to break this sleep in which we experience only the flux and to wake to an intuition of the One . . .

However divergent the paths and however wide the approach, we may know experimentally that they all lead to the same ultimate goal, the release of the human spirit from the wheel of change and the refining of our individual lives through the development of similar qualities in our several natures. This central truth, then, lies at the heart of every religion, in the words of the Upanishads, final attainment of "infinite knowledge, infinite freedom, and infinite

peace." "Come unto me, all ye that labour and are heavy-laden, and I will give you rest," and "My peace I give unto you," said Christ. And Buddha uttered these words: "His thought is quiet, quiet are his word and deed; when he has obtained freedom by true wisdom, then he has become a quiet man."

*Swami Prabhavananda  
Vedanta for the Western World.*

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## **World Coinage**

By  
*Athene Gale-Wallace*

Here is an opportunity for the metaphysician and the astrologer to get together, either in one man, or in two, to design coins which will carry truth and the principles of truth around the globe.

For all truth is *one*, and has so been since worlds began and all ages have expressed this truth visually at some time and place. To bring truth to bear upon the human consciousness the eye should assist the ear. Rather the ear, being less wise, should assist the eye. No people is too wise or sophisticated to have lost the need for symbolic hints, and ideograms of natural law. As astrologers who work with Natural Law, who at their best know and interpret Nature and cosmic principles, we should be included in the designing of this new idea of world-coinage. Astrologers and Masons were responsible for the designs of the United States Seal, and for some of the picturizations upon our printed currency. As long ago as B.C. 120 Bactrian coins displayed the famous 47th problem of Euclid in conjunction with the zodiacal figures of the spring equinox and the summer solstice. A Bactrian coin of B.C. 180 shows a heirophant of the Magi worshipping the Creator under the symbol of an operative Mason's Square. The other side is a Sanskrit monogram of letters expressive of the universal elements of earth, air, fire, water, ether and mind.

The Chinese coinage is given over, entirely, I believe, to symbols of natural fact and the exposition of the history and philosophy of the World-process. Certainly they should be called in to help design a world-coinage they might be called upon to use.

The coin of the realm represents fact and power. In some countries it has acted as propaganda, as for Tao in China. Star-clusters, too, were used on their old coins and medals. Their round coins with square holes and the square coins with round holes were symbolical of the teaching that earth is square and heaven round; or that the square symbolizes the forms and struggles of earth and the circle the heaven or spirit. One face of an old Chinese medal has character-signs to impress upon the mind that happiness, honors and prosperity will come to the man who uses his mental faculties properly. The five animals on the other side are meant to teach that the mind has five different ways of using language and thought in forming correct judgments. Correct moral judgments ease the pressure from the subconscious.

The five animals of the Chinese Summary are those which have different ways of moving and different numbers of legs to indicate the five ways of thinking: the serpent with its sinuous movement, the three-legged toad, four-legged tiger, six-legged spider and hundred-legged centipede!

While such a design as that would scarcely be suitable to world-coinage, the Chinese Tai-Kih, in its simplicity and its basic meaning in Chinese age-old philosophy, should do well as representative of the Chinese Nation in the realm of money. Every part of the whole world-process, both earth-born and water-born, both solar and lunar, both material and biological as well as spiritual is indicated by this simple symbol of the two tadpoles. The Tai-Kih is the Chinese conception of the Hindu World-Egg and is the archetype of all life, the original to-order-setting character-process of the Cosmos. "It represents the elementary concentration of the powers of life in atomic seed-energy." It shows the way that seed-energy divides itself and its own organizing powers. For in the seed itself is the urge to Wholeness, is the Pattern, is the Earth-urge to make form which reaches up to be filled with the spiritual essences of the Sun, the feminine part of Nature yearning up toward the masculine spirit of the Sun. And therefore has the Sun been worshipped by many cults, never as anything but the spiritual light, the "Prana" being breathed forth from the physical Sun. Though there is a



possibility that the Sun is composed of particles which are not essentially physical but *Are* essentially spiritual in all their parts.

The Tai-Kih is the oldest, probably, as it is the most comprehensive ideogram of all, and would be an adornment of either gold or silver coins, related as it is to Moon as well as Sun. It looks much like the symbol for the Zodiacal Sign Cancer.

Shells have been used since "time immemorial" for coins, and when one studies the derivatives of the words, "Numismatics" and "nummular", and "Nummulite", this last being any one of a genus of extinct Tertiary formation of Foraminifera, having flat, round shells, one can see in the plan of even such early organizations of the cosmic scheme the whole scheme, the "holistic" tendency as it is called by General Jan Smuts in his *Holism and Evolution*. Remove the shell of a nummulite and find the evolutionary spiral clearly marked, as may be seen in a *Webster Dictionary* illustration. The Cult is nearer in all ages to the understanding of the World-Process than civilization has ever been. Here one might read Beryl Markham's *West With The Night*, in which she tells of the African natives with their deep, honest, natural wisdom, their loyalty unto death and their ruthless exploitation by forerunners of "civilization."

"Our thinking powers have been evolved out of our living powers, and they must hold their rooting consciously to the living powers in order to be able to represent the elementary undercurrents of nature's activity." (St. George.) Man is mistaken when he believes he can thrive away from Nature, for Nature-in-him needs the support of the Nature-without. If coinage is basic, as it seems to be, it ought to conform to the principles behind Nature, known to astrologer and the numerologist. It ought to represent that which is common to men the world over, and ought not to deal with the abstractions which are no part of common man's equipment. Granted that money itself is an abstraction [concretized energy], at the same time it is a symbol, and should deal with concrete fact. Symbols gather concrete fact and truths into small space, and if a World-Coinage is issued, there may well be offered along with its issue the philosophical explanations which would fit alike the different regions of the Globe, and also would fit the conceptions of the common man of whom there are so many. Such symbolism ought not to be highfalutin and beyond the reach of most of us. It could, in fact, do so much to bring us all back to fundamentals and that is something we are going to need very much.

It should deal with primary causes and might well copy, for instance, a Mohammedan copper coin of Morocco once used and beautiful in its simplicity, the six-pointed star with Sun in center, surrounded by the circle. This would bring out for all to view the age-old meanings of the interlaced triangles and might be especially suitable for copper coins, since Venus, the principle of Love and productiveness, rules copper, and the interlaced triangles represent, among other things, fecundity. There is much keen intellectuality among the Mohammedans, yet they have kept in more ways than most peoples, close to the Sun and time-element in Nature, and are "of the soil."

The Sun rules Gold, therefore gold, which does not tarnish and disintegrate like silver, ought to be the base of coinage as is the Sun the base of Spirit-in-life. Too much gold, too much sun, neither is healthful. Much ancient religious cults of the Americas must have understood the value of gold as child or "offshoot" of the Sun, in that it was used in their temples as ornament rather than as symbol of greed.

\* \* \*

"The sole enemy is one's own limitations." We speak of the man who has overcome his limitations as one who is "clothed in the Sun." The one who has been through fire and come out of it "pure gold" is then completely of the element of the Sun. In other words, fire is individualizing. The Sun of the horoscope represents the Individuality. The three Fire Signs represent the Self, and are less convertible than the rest of the Signs. Aries, that natural First House, is the most fiery, individualistic and outrushing and is less compromising than the rest. Leo is the least introspective of the Signs, though the most magnanimous, and even in the Mutable Sagittarius we find a constant sort of rhythm which is elusive, and which dips into experience and quickly exhausts each field of experience, gathering the result into the Self with little conscience for the effect this plundering and abandonment may have on another person so plundered.

These Fire Signs are the builders and shapers of things to come. Aries, where the Sun is exalted, is the Pioneer of religion as of all else. Leo ruled by the Sun *is*, at its best, "The Perfected Man." Intelligence is the tool of these mental Signs of Fire, Divine Fire, of "Gold" in its invisible state. So they are termed "Spirit." But decided individuality often leaves no room for the religious aspects of

existence. Or things are taken more for granted and not thought out for oneself concerning devotional matters.

The ancient sun-pictures such as those from Peru might well be chosen for, say, a twenty dollar gold-piece. They showed the face of the Sun with notable combinations of straight and waved lines raying out from it. This is the same Yang Yin idea and is meant to show the dual character of the substance and its "tendencies to move in straight as in circular lines." "The elementary double-activity in the imperceptible undercurrents is the foundation upon which thought has always built its knowledge of nature. The changefulness in this double activity, the alternating preponderance and subservience of the one factor or movement over the other, was always known as an original cause of all metamorphic changes in nature." (St. George in *The World-Process*.) On the opposite face of such a gold coin might well be placed such vegetation as the sheaf of wheat, or some other useful plant as would show the necessity of the sun for growth.

The Sun, then, is that principle of radiation become general. It speaks through forms in Nature, especially through all flowers with radiating petals; through the trees which express the tripartite principle of the world itself, this Yang and Yin, this Diapheromenon Sympheromenon of the ancient Greeks, this Ahu Yax idea of the ancient American; through the feminine horizontal lines and the male vertical lines and all of the curves of branches and leaves which emanate from the two. It speaks in the forms of sea-shells, in the form and proportions of Man Himself.

The idea of life is not that men are to avoid suffering, or to provide a world where no suffering exists. What man wants above all is to find *meanings* in things, Patterns and Wholes, a World that knows it must arrange the Four Freedoms everywhere. That simple things like food and shelter and health and worship must not be made too difficult for men: because, there are other things more basic yet than these, and for which all men should have time. A perfected and philosophical World Coinage might constantly remind us of this.

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May every prodigal son come home to the great family table of humanity, knowing that the Father will see him a long way off, run to meet him, and give him a royal welcome. This we await through the all-inclusive love of the Christ, who has willed to brood over humanity till the last little one shall have come home.

So be it.      *A Table Grace, by A.P.*

## Courage

The Piscean temperament is a battlefield. The Nazarene did not come to us with a bestowal of peace. He came to give us faith, a foundation for tomorrow, a path for victory over the unconscious — its rituals, its automatisms and its disintegrations. He came from the very heart of the spirit to give us *courage*; courage to destroy useless bodies and cultures, even while fulfilling the eonic Law that once brought forth these incorporations of spiritual vision; courage to assume the responsibility for the birth of the new civilization, even though it meant the sacrifice of the seed into the germ of the new life . . . .

The great need of the Piscean temperament is the capability to endure. Endurance is the ability to remain one self under the impact of the cyclic dissolution of all things; and no man (or nation) can endure through the disintegrative process attending the close of a cycle unless he has courage and faith. Courage toward the past — faith in the future. These two virtues are interdependent, as man and woman are interdependent. The man cuts away the veils woven by the energies of the unconscious; the woman envisions the archetypal Image of the future day . . . .

That courage which is a gift of the spirit can always be known in this, that he who uses it is always willing to exchange the lesser for the greater, the pattern which excludes for that which includes more, yesterday for tomorrow. True courage is born of trust. It is a song of creative power and of unflinching belief in spring, even as the North wind's blasts bare all autumnal things for what may seem unavoidable death. But death is never inevitable. Death can contain birth in its agony, mother of new life. Death is merely change; and all changes are to men what men make them to be — either through their faith or through their fears. And faith is inseparable from courage.

Dane Rudhyar in "Gifts of the Spirit" p. 124 et. seq.

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